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blehead the night of the 5th of November is remembered by a huge bonfire on the Neck, around which the chaps with horns dance in fantastic glee. The blaze Saturday night on the M. N. was a bigger one than usual.

“It’s a queer custom the youths of Portsmouth and Marblehead have.”
—*From the Portsmouth Daily Evening Times, November 7, 1892.*

DRAWING A CROSS FOR LUCK. — The mention of this practice, by Elizabeth M. Howe, in the number for April–June, reminds me of a similar custom employed when I was a child in playing croquet. When a player had got the ball into an exceptionally good position, I remember that the usage was to draw a cross with our mallets before the ball, in the hope that the next player could not make a good shot across the sign, and oust the ball from its position.

Mary E. Chamberlain.

FOLK-LORE FROM NORTHERN NEW YORK. — The Negro folk-lore mentioned by Collins Lee, in the number for April–June, is about the same as the superstitions which people in northern New York were wont to observe, if not to believe, in the days of our stately grandmothers. I remember mine telling me that, in order to cure a wart, one must enter a house and steal a tiny piece of meat, put it on the wart, secrete it under a stone, and when the meat decayed the wart would be gone.

There was a prophecy in regard to sneezing before breakfast: —

Sneeze on a Monday, sneeze for danger,
Sneeze on a Tuesday, kiss a stranger,
Sneeze on a Wednesday, sneeze for a letter,
Sneeze on a Thursday, for something better,
Sneeze on a Friday, sneeze for sorrow,
Sneeze on a Saturday, see your sweetheart to-morrow,
Sneeze on a Sunday, the Devil will have you all the week.

Another in regard to shoes: —

Wear on the side, a rich man’s bride,
Wear on the heel, sorrow a good deal,
Wear on the toe, spend money as you go.

Stumbling on the sidewalk was a bad omen; to stumble going upstairs, a good one. In starting to go anywhere, if you had forgotten anything for which you were obliged to return, it was necessary to sit down and wish for good luck, or bad luck was sure to follow.

The reason pork “frizzled” up in frying was because it was killed at the wrong time of the moon. Never eat the first strawberry you get; throw it where a bird will have it, and it brings you good luck.

Kill the first snake,
Break the first brake,
And you will accomplish all you undertake.

Count forty gray horses, and the first person to whom you speak is the one you will marry. If undergarments are accidentally turned, never return them until they are washed; to do so will bring evil.

If you drop a lump of sugar in your coffee, and the bubbles rising from it form regularly round the side of the cup, it means fair weather ; if scattered in irregular forms, bad weather. Every time one involuntarily sighs, some one is stepping upon the sod where his grave will be made. When Death enters a family, he is never satisfied until three are taken, and this happens within two years. All children, I suppose, have said the "clover rhyme," when looking for the four-leaved clover :—

Two, in your shoe,
Three, let it be,
Four, over the door,
Five, let it thrive.

Mrs. Mary E. Chamberlain, Muskegon, Mich.

AN OLD CHARM.—The following is a charm for nose-bleed, taken from an old book :—

TO STANCH THE BLEEDING AT THE NOSE.

Sanguis manet in te,
Sicut Christus ferat in se,
Sanguis manet in tua vena,
Sicut Christus in sua pena ;
Sanguis manet in te fixus,
Sicut Christus in Crucifixus.

Say this over three times, naming the party's name, and then say the Lord's Prayer.

A. L. Alger.

BOSTON, September 17, 1892.

To the Editor of the Journal of American Folk-Lore :—

MY DEAR SIR,—In the April-June, 1892, Journal, in the Scrap-Book, is an interesting article regarding Mrs. Harriet Maxwell Converse and her election to chiefship in the Six Nations. It also states Mrs. Converse was adopted by the Seneca Indians in 1890. The writer continues: "Mrs. Converse was the first white woman who ever received adoption," etc.

The paragraph is somewhat ambiguous, and I would inquire if it means that Mrs. Converse was the first white woman ever adopted by the Seneca tribe, or the first white woman adopted into the Six Nations?

If the latter, permit me to correct a misstatement before it becomes a settled error. Mrs. Erminnie A. Smith was the *first* white woman adopted by a tribe of the Six Nations, having been formally adopted by the Tuscaroras in 1880, as sister to their chief, and received the name of Ka-tci'-tcis-ta'-kwā'st, or "The Beautiful Flower." This I found by authentic records while preparing a memorial to Mrs. Smith in 1888.

My object in directing your attention to the paragraph in the Scrap-Book has been already noticed, and is not in any way intended to detract from honors conferred upon Mrs. Converse.

It presents an opportunity, however, to remind your readers (if any have forgotten) of the great and noble work Mrs. Erminnie A. Smith accomplished, and to preserve the memory of that woman, of whom Mr. Horatio